

# The Sabbath Recorder

## Thank God for the Sabbath

The division of time into years, months, weeks, and days is a blessing. We might not be able to endure the hardships and humdrum of life if it were not for this opportunity to mark off these milestones. The most appreciated section of time is the week. Years and months are too long for us to develop a feeling; days are too short. The grouping of days into units of seven suits us well. The days of labor or of boredom do not stretch on interminably; there is a break to which we look forward. Our spirits lift even before we come to the Sabbath because of anticipation of freedom from our routine and rest from our labors.

God designed the week at creation and revealed to man the blessing and sacredness of the seventh day set aside for rest and worship. It is one thing to be thankful that the law allows us a day of rest. It is quite another thing to take and use that day as God intended us to use it. Those who daily recognize God and who set aside the Sabbath for worship and meditation rather than just rest and recreation — they are the ones who get a blessing and really thank God for the recurring Sabbath.

## She Can't Win This One

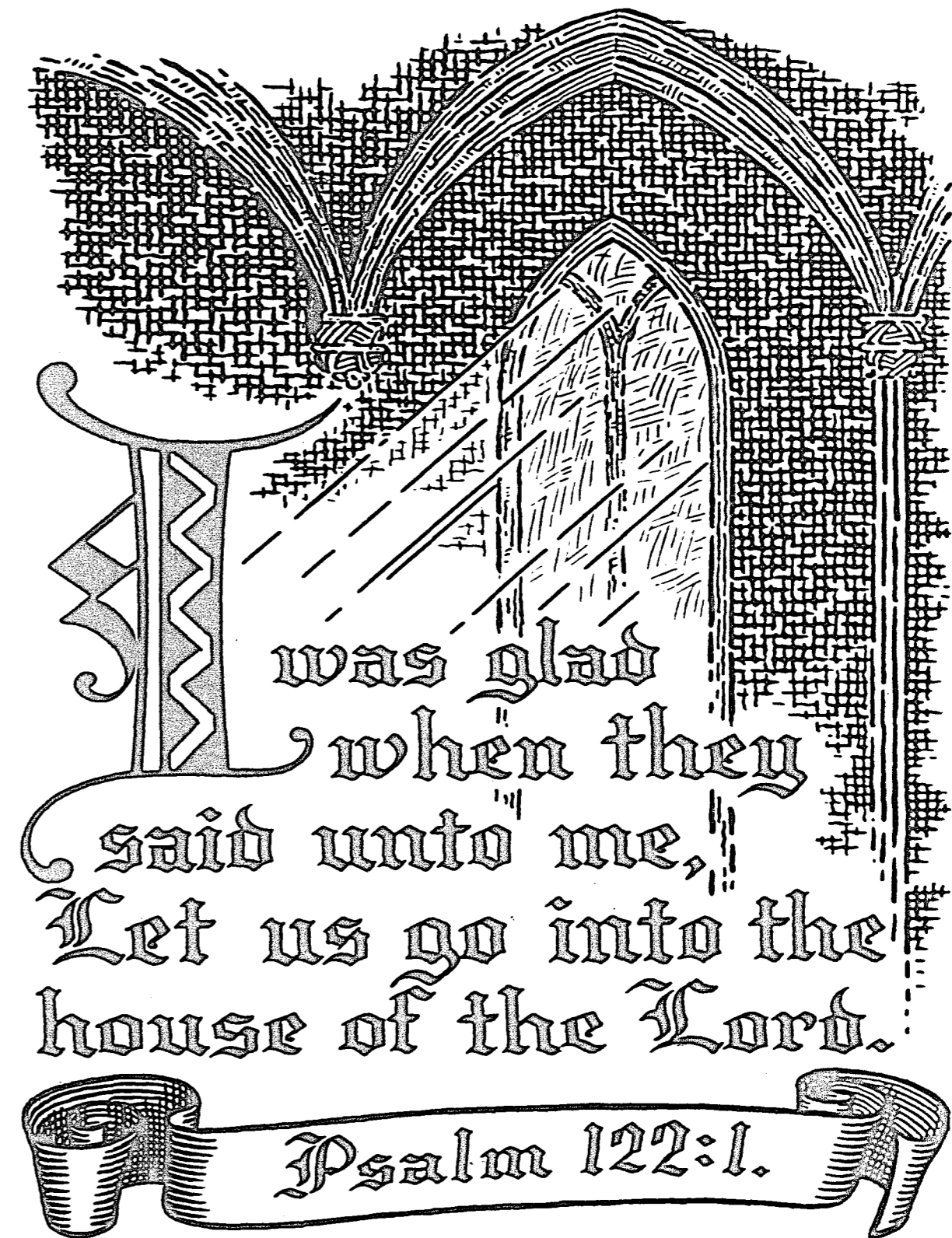
Madalyn Murray O'Hair has previously made headlines by her opposition to everything religious in American life. Some of her lawsuits have no doubt influenced government officials. Now she has instigated another lawsuit challenging the right of Spacemen Col. Frank Borman and Major Williams Anders to read the Bible and to pray while engaged in the Apollo 8 space flight around the moon. She will ingloriously lose this case if

the courts follow the considered reasoning of Glenn L. Archer, executive director of Protestants and Other Americans United, an organization dedicated to preserving the separation of church and state. Mr. Archer's comment follows:

"This is preeminently a 'free exercise of religion' case. We believe as the Supreme Court of the United States has repeatedly held that individuals must not be inhibited in the profession and expression of their religious belief. The Supreme Court never barred such free exercise of religion in public school classrooms or anywhere else. The Court did bar coerced religious exercises carried out under compulsory attendance laws, but voluntary prayers were not affected.

"When the astronauts gave this picturesque expression of their faith they were but asserting a freedom which inheres to them not only on earth but everywhere in the universe. Had they been under official orders compelling them to perform religious exercises, the matter would have been entirely different. This was not the case. They were doing what they wanted to do, what they freely chose to do.

"It will be recalled that the Russian astronauts commented that they had not seen God anywhere during their flight. This was their own reaction, freely expressed. Col. Borman and Major Anders felt differently and reacted differently. Why should the one be acceptable and the other banned? The courts should not interfere with the free exercise of religion which is guaranteed by the First Amendment. If freedom of religion means anything, it means freedom to recognize the Creator anywhere in His Universe and the moon may be the most peaceful part of His Universe."



# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

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## Terms of Subscription

Per Year ..... \$4.00 Single Copies ..... 10 cents

Special rates for students, retired Seventh Day  
Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears. Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, P. O. Box 868, Plainfield, New Jersey 07061.

A Seventh Day Baptist weekly (two issues omitted in August) published by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061.

PLAINFIELD, N. J. November 24, 1969  
Volume 187, No. 19 Whole No. 6,375

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## Thanksgiving Reflections

Although many of our readers living on the other side of the nation or across the ocean will not get this November 24 issue (printed November 20) until after our national Thanksgiving Day the editor finds it hard to refrain from passing on some thoughts stimulated by mail received from some of those who are promoting Christian work.

One writer reminds us that the first Thanksgiving in our country was not an expression of appreciation for abundance. The Pilgrim fathers had experienced a meager harvest and set a day of thanksgiving in spite of that. We have come to think of thankfulness in proportion to blessings — though those with the greatest abundance and the least material cares seem unable to think of many words to express their gratefulness in prayer.

When we eat well-fed, broad breasted turkey on Thanksgiving Day, we are not just following a Pilgrim custom, we are eating the best. When our New England forefathers ate the wild turkey it was not of choice but of necessity; there was no beef, pork, or lamb available. Their feast was memorable and thankful because they were just a little way beyond the bare existence level. They were conscious of a large number of still-fresh graves.

Can we in our comparative abundance have a meaningful time of thanksgiving on an appointed day? Perhaps only as we remember the less fortunate and recall with concern the fact that on this night half the world goes to bed hungry. Our reflection will be Christian if it leads us to compassionate action. It will be Christian if it takes note of the fact that sharing our abundance to help feed the poor is not enough. Spiritual hunger gnaws more deeply than physical hunger, and Christians alone are able to bring to the hungry world the satisfying food for the soul — the Bread of Life. If the body perishes from hunger due to lack of compassion the soul cannot be very receptive to spiritual food, but if we feed only the body and not the soul all is lost and we are not following the example of our Lord.

## Calling It Square

There are many cartoons about slow-thinking fathers who get conned out of money by their teen-age daughters—or their wives. There was that one entitled "Generation Gap U.S.A." The stringy-haired, sloppily-dressed daughter has just extracted a five dollar bill from her father in his easy chair. He is just catching up with the reverse logic she has hit him with: "I'll just take five of the ten I asked for. Now you owe me five, so we're all square."

While we chuckle over that one we might do well to consider whether or not we are trying to square our accounts with God in some such fashion. We realize that He has given us something in the way of physical and spiritual blessings, but we tend to rationalize or do reverse logic in order to come up with the idea that we don't have to give anything back to Him.

Ours is not very often the attitude of the psalmist with his heart overflowing with thanksgiving who said, "What shall I render unto the Lord for all his benefits toward me? . . . I will pay my vows unto the Lord now in the presence of all his people" (Psa. 116:12, 14). There are three admirable things here: a recognition that I owe God something (a tithe of my earnings), a determination to pay it now (not in the uncertain future), and to make my generous offering in the church (not dissipated in general charities).

Let us have done with any attempt to fast-talk God and avoid our financial obligations. We find, of course, that giving back to the Lord a portion from "all of his benefits toward me" is one of the most joy producing things we can do. We can never "call it square," but we can look forward to the time when our Lord will call it square and will give us the satisfying word, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:23).

NOVEMBER 24, 1969

## Relevance Contortions

Educators during the past year have been caught in some difficult relevance contortions that have caused an unprecedented number of college presidents to resign. Why do we speak of trying to be relevant as a contortion? Because altering courses to meet the monetary demands of militant minorities and activists runs counter to the attempt to do long-range planning, which is manifestly required of educational administrative personnel in times like these. If they do not plan ahead the school will fail in its mission. If they do not conform to the revolutionary demands of some groups of students all the classes may be disrupted. In more classical language these contortions would be described as avoiding getting caught on the horn of a dilemma.

A Jewish writer says that the search for relevance has a mercurial character which makes long-range planning for schools virtually impossible. In our own denominational planning we have been gearing ourselves to thinking as much as five or ten years ahead in program or budget planning. This is good, but now voices are being raised against such long-range planning, not only because we lack wisdom for such extended foresight, but also because we do not know what new issues and changing circumstances are just around the corner. We cry out for a systematic study of the Bible so that our people can be well-equipped for life and ministry. We accept the long-range planning of the interdenominational International Lesson Committee and write our quarterlies according to this schedule. Then we are caught with a desire to discuss issues that may be too current to be included in the lesson quarterlies. Shall we then practice contortions by which we try to conform to the present to the neglect of our longer-range educational goals?

The National Council of Churches has been a leader in trying to get churches to look farther ahead. Right now there are committees struggling to decide what to emphasize in what is proposed to be called "Mission in the 70's." Not the

least of their problems is to stand in this fluid, mercurial present and see far enough ahead to outline the social problems that will be uppermost in people's minds five or ten years hence.

The NCC leaders are caught in this same relevance contortion. A glance backward just a few years shows how the NCC has tried to dodge the horns of the dilemma. They had their long-range departmental plans and then each year they had to throw in some kind of crash program on civil rights, peace in Vietnam, or whatever was claiming immediate attention. Perhaps that is the pattern to follow, but it is a bit nerve-wracking, to say the least.

In so many areas of emphasis there are loud cries on both sides and ever more polarization of extremes. The search for relevance does not seem to be the same as the proverbial search for the "pearl of great price" of which Jesus spoke.

### Helping the Christians of Eastern Europe

A news item from the European Baptist Press Service indicates the need and the hunger for the Bible. The situation is so different from ours that it is hard to imagine. The item reads thus:

Altogether nearly 6,000 Bibles, New Testaments, and portions of Scripture were distributed among 935 delegates from eastern Europe who attended the Conference of the European Baptist Federation in Vienna last August.

This was announced by C. Ronald Goulding, London, EBF secretary, and Jacob Broertjes, Amsterdam, Bible Society official in Holland and former president of EBF. The Bibles and Scripture selections were available at the Baptist church on Mollardgasse in Vienna. (EBPS)

We might ask ourselves how many Bibles, Testaments, and portions of Scripture would be distributed to the delegates at our General Conference where we have more than half the number of delegates as were in Vienna in August 1969. It certainly would not be between 3,000 and 4,000, or more than six copies to each person. There was a representative

of American Bible Society at our Conference, but no great amount of free Biblical literature was picked up from the table during the week.

Eastern Europeans do not have ready access to Testaments and Bibles either for their own use or to give to others. Here was their opportunity to carry back to their Bible-starved communities a few extra copies of Scriptures. The Bible Society probably could not have shipped or distributed 6,000 copies of the Scriptures where they were needed. This was a chance for personal distribution on a wide scale — the very best way.

The Bible's Day, soon to be observed in all our churches, is an occasion to provide funds for such a distribution as was made from Vienna last August. It takes a big organization like the American Bible Society to translate, print and distribute the Word. Furthermore, there is still much to be done in this country by faithful church members toward putting the Bible in the hands of disadvantaged people who are not reading it. Free grants of portions in Spanish, for instance, are available for the asking. Let's do our part.

### Our Prayer Corner

Suggestions for Prayer This Week  
Pray for:

1) The ministry of the *Helping Hand* as the concluding quarters written by Don Sanford come to the churches and for the new editor Duane Davis who is now writing lessons for the summer quarter of 1970.

2) A new impetus in the work of the Riverside, Calif., church resulting from the recent ministry there of Duane Davis.

3) The continued blessing of God upon the ministry of Evangelist Mynor Soper as he comes back home to North Loup, Nebr., for special meetings and the training of laymen.

4) An evangelistic emphasis in all our churches in December in keeping with the saving purpose of the incarnation.

## President's Column

Called Apart — To Be a Part  
As a Leavening Church  
By Earl Cruzan

### III

The church is called in question today because it is not turning the world upside down. It is called in question because basically society recognizes that the teachings which come from God, the directives for living relationships as found in the Ten Commandments and as explained by Jesus Christ are really the pattern which should be followed by man if he is to achieve true greatness.

The church is supposed to embody these concepts even more than the average person or than society as a whole. And since our society has been identified as a "church" or "Christian" society for over 300 years in America we see more clearly than ever the failures of society to meet the needs and to solve the problems which beset individuals and groups within the society. We raise question marks. We look for somewhere to place the blame.

We see failure clearly enough to know that these things ought not to be. There should be no war, no race or ethnic discrimination. Poverty should not exist. People should not be oppressed by other people. We see these things more clearly than they have been seen many times in history.

Conditions are not any worse today than they have been at other times in the history of man—in fact they are much better than at most any point in history. The thing of it is, we have had the scales taken from our eyes and we see more clearly than we ever have before. Inequities which once were accepted as the normal pattern of life and society are no longer acceptable.

The teachings of Jesus Christ as proclaimed by the church have done more to remove the scales than anything else. The church has caused man to look deeply at his treatment of man and to raise

the question of the worth of every individual.

We accuse the church of failure because, after all, shouldn't the church have solved all these problems? And if we still have them, hasn't it failed?

Actually the church has made us aware that there are problems, painfully aware of them sometimes. Had it not been for the Church of Jesus Christ the scales would still cover our eyes. We wouldn't see clearly enough to know that things should be different and could be different. We wouldn't have vision enough to believe that there is a better way that man can live.

We don't clearly identify the Church of Jesus Christ. We expect the state to solve the problems of society by legislation and by punishment of the infraction of the legislation. And we think that if we could just contain those who commit crimes then the rest of society would have it pretty nice.

If there is to be success, however, the problems of individuals need to be met so that they respond in a more mature way to their fellowmen.

We try to identify the church with the state even in a country in which we pride ourselves on separation of church and state. And we say that an organization should solve our problems. Problems of man are solved ultimately only when individuals are changed. It is not when they are contained or punished that problems are solved, but when people are changed.

How does this affect the church? The church is a body. Yet each individual is an important member of it, and individual commitment is needed. This is personal commitment to a Person and to a way of life. The church must challenge to this commitment and to this achievement.

We've learned to make guided missiles, but not guided men and women. We can send men to the moon, but we can't seem to keep men and their families together here on earth. — Evangelist Leighton Ford

**President Loren G. Osborn  
Makes Special Report  
to Missionary Society Members**

The Board of Managers of your Missionary Society works primarily in two spheres of responsibility — policy and personnel. At this moment the operating policies of the society are well-established, although always subject to study and review.

On the other hand, the area of personnel, from recruitment to assignment, is always in a state of flux. That is the reason for this report at this time: personnel.

Many changes in assignment of personnel are now under way. Those of you who were in attendance at General Conference and have kept up with your reading are aware of most of these changes. Major reassignments are in process or contemplated in all the fields for which the society is directly responsible at this time.

The African field will have the greatest turnover, with the arrival at that station in April, 1970, of Rev. and Mrs. John Conrod to take over in place of Dr. and Mrs. Victor Burdick. And to augment the medical work carried on by Dr. Burdick, and to assure the African leaders of our continued interest in the healing ministry, Miss Sarah Becker, R. N., expects to go to Malawi in March, 1970.

There is a switch at Crandall High School in Kingston, Jamaica, to be made this coming summer when the Rev. and Mrs. Grover Brissey will return to the United States and Mr. and Mrs. Wayne Crandall will go to assume the school responsibilities. The Brisseys are ably serving an interim term since the Rev. and Mrs. Neal Mills resigned in April, 1969 for reasons of health.

Pastor Leroy Bass and family are expecting to return to this country from Guyana for furlough in July 1970. They have been requested to serve another term beginning in midyear 1971 and have indicated willingness to do so. As administrator of the work during the absence of Pastor Bass, the services of

Mr. Lindley Peters have been retained as of October 1, 1969. He is a local leader with high recommendations from Pastor Bass and others.

Even the administrative field of the society is not without its personnel problems. At the last Board of Managers meeting, the resignation of Executive Vice-President Everett T. Harris was accepted "with regret" to be effective on January 1, 1970. Search for a successor is already underway, and a call to service for the position of executive vice-president will in all probability have been issued before you receive this letter.

The position is a demanding one, requiring experience, administrative ability, and unreserved dedication to the cause of Christ and the continuing witness of Seventh Day Baptists in advancing that cause. We on the Board of Managers solicit your prayers and advice as we seek the proper person to assume this important position.

Mr. Harris will be retained during the interim as a special "consultant in the office" to insure that Missionary Society activities are maintained. He is under strict orders, however, to curtail his work to a degree that will not further damage his health. The board feels that his counsel and knowledge will be invaluable assistance to society work in the future, as well as during this interim period while a suitable successor is being sought.

**Emphasis on the Individual**

"Paul's reaction to the question of slavery was not confrontation with the state, it was a communication with Philemon," said Donald Macpherson, president of the Baptist Union of South Africa. He affirmed that individual Christians, the scattered church during the week, "should permeate every sphere and level of society: social, commercial, educational, industrial, political, and even ecclesiastical, and having gone into that world, to crusade in the Spirit and in the name of Christ for justice, racial goodwill, and honor for the worth of human personality."

**Report to Voting Members  
of the Missionary Society\***

By Karl G. Stillman, treasurer

We have now been operating under our new Constitution and Bylaws for approximately nine months and it seems appropriate to summarize some of our accomplishments from a financial viewpoint.

1. The total net worth of our society (total assets less liabilities) on August 31, 1969 amounted to \$583,281.00 a new all-time high.

2. Our income equalization fund reserve now amounts to approximately \$15,000, or sufficient to cover three months expenditures at present budgeted amounts. Should some emergency or other reason suddenly reduce current income as in the depression years of the 30's we could taper off our expenses instead of an immediate curtailment. Some denominations maintain a twelve month reserve.

3. We have purchased \$30,000 in U.S. Government Agency bonds bearing interest at from 8% to 8 $\frac{3}{8}$ % per annum, increasing our income for the next year and a half by more than \$1,000 a year. This opportunity was grasped because of the inflationary situation at the moment.

4. We have made grants of \$3,758 to our missionary pastors and missionaries to help them finance vacations which were made possible by a bequest of the late Ethel T. Stillman. We believe this will help attract and hold our ministers who too often have had to struggle to make both ends meet, let alone having the means to take a real rest or vacation.

5. Two recent bequests of \$1,000 each from Greta F. Randolph and Ruth Inglis have been added to our Ministerial Education Fund. The income from this

\*Under the new constitution a direct contribution of \$10 for that purpose entitles one to vote at the annual meeting of the society and such other meetings of the society (as distinguished from the Board of Managers) as are duly called.

fund is and will be used towards the cost of specialized higher education for missionaries, e.g., missionary oriented courses and special training in linguistics such as the Rev. John Conrod is taking at the University of Pennsylvania at the present time. This fund now totals a little over \$4,000, but we hope and expect to add to it to make it adequate to cover this special expense which we can not expect to be financed completely by the Ministerial Training Council.

6. We owe a mortgage loan of \$5,596 on our real estate acquisitions in Malawi and Guyana made within the past two years which is the only obligation other than current bills that we have to meet. This will be fully liquidated by the end of 1970.

**Catholic — Jewish Understanding**

Rabbi Marc H. Tanenbaum, national director of the Interreligious Affairs Department of the American Jewish Committee, said that on a visit to the Vatican he had talked for 45 minutes with Jan Cardinal Willebrands, president of the Secretariat for Promoting Christian Unity, and had been deeply impressed by the cardinal's understanding of Jewish views and aspirations.

He quoted a remark by the late Father John Courtney Murray, S. J., who believed "that pluralism is the will of God." This idea — once virtually unthinkable among Catholics — is more and more widely accepted, Rabbi Tanenbaum observed.

At its beginning, he said, the ecumenical movement aimed at obliterating all religious distinctions. But now the emphasis has changed and a widespread current view of ecumenism sees it as a "roof" under which various denominational differences "are to be preserved as a positive good, enriching the household of God."

This ecumenical acceptance of differences among Christians is being extended to include the differences between Christians and Jews, Rabbi Tanenbaum said.

—RNS

DIOS ES AMOR  
in Mexico too

By Rev. Marion C. Van Horn  
(Continued from last week)

These Bible words from 1 John 4 form a motto that in some form graced the front of every church worship room we visited. That the words are not just a motto on the wall is obvious in their joyous worship and positive, exuberant Christian living.

Oh yes, we were to meet Brother Camacho at the post office. We did. Deacon Vincente Diaz, of the Mexico City church was with him. They proceeded to get us settled in a mid-town hotel and then planned our schedule for the next several days, covering six churches including the Mexico City church which was about fifteen miles from our central hotel. Our hotel location was chosen for the convenience of Brother Camacho and Deacon Vincente, who came by bus each day to begin our trip out to the churches of the area. From this point we could drive in about any direction and be out of the city in from twenty-five to thirty-five minutes, or a little more.

Deacon Vincente accompanied us on the trips out each day, and as it was in every instance when a pastor or deacon rode with us, a teaching and training session was in process. They were discussing constantly the matters of the church, doctrines, community relations, etc. Frequently a question would come my way in regard to these matters or to relationship with General Conference, U.S.A., or the World Federation of Seventh Day Baptist Conferences. It was fascinating to listen even though the language was a bar to complete understanding.

Our first trip out took us to the church in Cuautla, about sixty-five to seventy miles from the city. The main roads all over the country were excellent, but the side roads were not so good, nor were the streets in most villages and towns. Cuautla was no exception. We found the church on a main street near the

edge of the town. The church here opened onto the street, but was joined to the adjacent home as was the case of several churches in this area. The pastor was a farmer and away in the fields. We had quite a visit with the family in the adjacent house and they joined in the prayer service in the church.

The following day we traveled to Puebla to visit the church whose pastor, Dr. David Sanchez, had died not long previously and a fine building had been lost to another group. The place of worship is now located in a large room (about 16 x 26) on the ground floor of a home owned by a widow, Sra. Eloisa Cervantes. It is a large rectangular home with an open court in the middle. Entrance to the church is from an inside corridor, and the room is beautifully arranged and equipped with platform furniture and pews of especially nice appearance.

Our next visit took us to the village of Gueyapan. Again we did not see the pastor, a farmer, but had a real experience of prayer in the home where his wife was confined with illness. She had had one of the family prepare a tray of fruit for us. It was arranged in a pyramid of pomegranates opened so that their bright red seeds gave vivid color, and English walnuts, and peaches, and apples. These all came from trees she had set out and cared for with her own hands. After observing our visit at the pastor's home, a neighbor, not a member of the church but interested, urged us to come to his home to have prayer and shake his hand and his wife's hand. Here also a large bag of fruit was given to the visitors from the U.S.A.

Getting back into the city is an issue. Driving is not recommended to tourists. Except for the main thoroughfares the streets are narrow and extremely filled with buses, trucks, and taxis. It takes several days' practice to drive with the free abandon of the local "wheelers."

On another day out we drove to the church at Reyes de Juarez. The round trip this day was over two hundred and fifty miles. This is one of the largest and

most elegant of the church buildings we visited. Its people are the same kind and loving and lovable folk found everywhere. Here the people are vegetable growers. The fields are terraced and irrigated—never large, for they are right in the town, but some cover as much as two blocks. It is rather hilly so the retaining walls at the lower side of some of the fields may be eight to ten, or more feet high. Products are being harvested the year round and delivered to the city by truck. Because of the nature of the soil (extremely fertile, loam-like) and the presence of irrigation, that sometimes—at frequent intervals, in fact—runs across and in the streets, traveling is difficult by car. Many of the streets are impassable except for high-wheeled trucks.

The pastor here is Esequiel Ponce, and he with his family live adjacent to the church. Their home is built around a large, airy, and sunny interior court. They took us by truck to one of the homes in a distant part of the town. Well, it seemed like that because of the time involved by the creeping pace of the truck. There we had a wonderful visit and prayer with the people of the house. When we returned to the pastor's home another refreshment had been prepared for us including coffee, Mexican style—Nescafe made with hot milk—and breads and fruit — delicious!

Here among these churches were several young men who planned to become pastors after further schooling and the intense training provided by Brother Camacho. Back at the Sabbath service in the afternoon at Cuauhtemoc, four such young men were introduced and spoke briefly of their beliefs and aspirations and in welcome to the U.S.A. visitors. These young men are already serving as leaders in churches or missions. Those we met at Cuauhtemoc are Hilario Acosta, Daniel Cruz, Daniel Lemus, and Angel Lemus. All are fine speakers and aggressive workers, and we are sure will develop into wonderful pastors.

On Friday we visited one more church a little nearer the city. Brother Camacho said this was planned so that we might

MEMORY TEXT

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

—Psalm 107:21

begin to be rested up for the Sabbath which, for the leaders of the churches at least, is a long hard day. This little church in the town of Tlahua again is a large room in the home of the pastor Octaviano Velazquez. Here also the home is built around a very large rectangular court. There is one room on the second floor level which is a bit unusual for houses in the area. It serves as a landmark for those seeking the place, and as a point of vantage when the pastor wishes to point out places of interest to visitors.

That part of the structure and the ground on which the church stands do not belong to the pastor. They are registered with the government as building and ground, the property of the church. It was another wonderful home to be welcomed into, and even though we had had other ideas, immediate plans were made for us to have a complete meal with the family, and the preparation began forthwith.

This little church had its own particular characteristic as about every church did. This one had two little rooms, maybe four and a half feet square in the front corners. On the door of each was the verse from Matthew 6:6. These little prayer rooms are known to all in the community and are used often by non-members of the church as well as by members.

On Sabbath morning we arose earlier than common to prepare and drive out to the Mexico City church. It is one of the largest of the churches, dedicated in 1966. There are living quarters for a caretaker family included in the structure, for someone must be with the property at all times for its protection. There is also a watch dog on the roof. It lives there, never comes down, is fed and watered there.

In the morning there is the worship

service and the Sabbath School, each of about an hour and a quarter length. Then there is dinner and then service most of the afternoon. Children and youth have a large part in the Sabbath School and in the afternoon session, which is more of the nature of Sabbath School Bible study and discussion. The length of these services is planned because the people are scattered so widely throughout the city area and travel is so difficult that when they do get together they stay as long as possible, and may not leave until just in time to reach home by dark.

The pastor of the Mexico City church is the Rev. Victor Model. He is the oldest of the pastors. He was educated in the U.S., so besides Brother Camacho, is the only one who speaks some English. He is the author of their Bible study and Sabbath School handbook, which is used by all the churches and missions in the country.

This Sabbath Day and the day following was not an enjoyable one for your representative. He had been made extremely ill (more ill than I have recollection of ever being) by one of the fruits that had been given us. Only a few bites were taken, but the entire system reacted with total rebellion. This we will avoid on our next trip. But by noon the next day it seemed, however, that we might begin the two-day trip to Torreon. Brother Camacho had gone on ahead again by bus to be on hand when we arrived. Deacon Vincente Diaz remained with us until I was able to travel and then by prayer (in Spanish) "put us into the hands of God" for the trip.

In Torreon I met again my dear friend with whom I've had correspondence in the last three and a half years, Eugenio Aldave, who is now the leader of the mission. He is now also the owner of his home providing the large front room for a temporary place of worship for the group.

It is a policy of our churches in Mexico that the pastor be owner of his own home. In their experience the people have not rallied well to a leader who is a renter and possibly may leave for other parts

under pressures. They find it also an aid to the stability of the pastor to have this assurance of well-being and permanence. The churches and groups help their pastor to have this permanence.

Eugenio Aldave is a salesman by trade, and a natural leader of the people. He is a good speaker, as fluent as most any of the pastors. One of the members of the group has a lot in the city which is to be given to the church for its forthcoming building. Eight new members were baptized into the membership a couple of days after we had gone. The night we were to have the service, Brothers Camacho and Aldave were to pick us up and be at the place of worship at 7:00 p.m. They didn't come and didn't come. Finally they did come at 9:15 p.m., and we hurried over. The people were still there. The men explained that in evangelistic calls that afternoon the car had broken down and they were delayed. Well, the service began and continued just as long as it would have if it had begun on time as planned. It was a wonderful group and a wonderful service with its Bible, hymns, prayers, and testimonies.

The next morning we bid farewell to Eugenio Aldave and Brother Camacho and late on the afternoon of August 6, left Mexico and headed for Conference in Nyack. Brother Camacho was yet to spend over two weeks among groups in Monterrey, Reynosa, and Matamoros before returning home to Madero.

We thank our Lord for the grand blessings of this summer and especially for the wonderful new friends. Yes, God is love in Mexico, too.

#### MODERN ART

When you look at modern representations of ancient events or personalities you cannot recognize them. Akkadian art 2,500 years before Christ was highly advanced and would be rated far better than some of the painting and sculpture of today. Future art critics may be surprised to see that our 20th century artists were able to sign their names.

## Acts and Paul's Letters

By Helen Ruth Green

These monthly articles, correlated with the 1969 Bible Reading plan, are meant to help us understand the historical events and background of the Scripture passages. The setting for our December reading is the complex, powerful Roman Empire.

Rome had gained control of the Italian peninsula by 265 B.C. As her naval strength grew, she sought control of the Mediterranean Sea. She succeeded in making provinces of Sicily, Spain, the western Mediterranean, the Po valley (northern Italy), Greece, Asia Minor, and parts of the African coast. In the century and a half by 133 B.C. Rome had become a world empire. The Mediterranean Sea was now a Roman lake. Rome continued to gain more provinces—Syria, Gaul (France), Egypt, Galatia, Britain, and Judaea.

Caesar Augustus, the first Roman emperor, ruled in B.C. 27-14 A.D. "Caesar" was the family name and part of the imperial title of the emperors. The Caesars referred to in the New Testament are: Augustus in Luke 2:1; Tiberius in Luke 3:1 and wherever Caesar is mentioned in the Gospels (14-37 A.D.); Claudius I in Acts 11:28, 17:7, 18:2; and Nero (54-68 A.D.) in Acts 25:10-12.

More Jews lived elsewhere than in Palestine, circumstances having dispersed them to every part of the Roman Empire. This helped to make possible the rapid spread of Christianity.

Saul, a Jew, was born in Asia Minor in Tarsus, a "free city" governed by its own laws. The Roman Empire had given Roman citizenship to all the city, including the large colony of Jews. Thus Saul was born a Roman citizen and was eligible for protection throughout the empire. In Tarsus he studied and spoke Greek, which was practically an international language. Young Saul was sent to Jerusalem for study under Gamaliel, one of the great Hebrew scholars of his time. Saul also spoke Aramaic, the common language of the Jews in Palestine. This

fluency in languages was of great advantage to him in his later missionary journeys.

Paul made three missionary journeys to Asia Minor, Macedonia and Achaia (now Greece), preaching in the Jewish synagogues and starting Christian churches in many major cities.

For our November and December reading, the New Testament letters are not arranged exactly in the sequence of their writing. Rather, as we read in Acts of the founding of local churches, we then read letters to the churches which taught and strengthened these early Christians.

Hostile Jews from Asia spotted Paul in Jerusalem and caused his imprisonment—first in Jerusalem, then Caesarea, and then Rome. Paul was taken at his own request for trial before Caesar. He continued in prison to use every opportunity to preach and write the gospel of Christ. (To be continued)

#### DECEMBER

1	HEBREWS 1-4	(chapter 1)
2	HEBREWS 5-7	(chapter 7)
3	HEBREWS 8-10	(chapter 9)
4	HEBREWS 11-13	(chapter 11)
5	TITUS 1-3	(chapter 2)
6	PHILEMON	
7	? TIMOTHY 1-3	(chapter 3)
8	1 TIMOTHY 4-6	(chapter 6)
9	2 TIMOTHY 1-4	(chapter 4)
10	1 PETER 1, 2	
11	1 PETER 3-5	(chapter 3)
12	2 PETER 1-3	(chapter 1)
13	1 JOHN 1, 2	(chapter 1)
14	1 JOHN 3-5	(chapter 3)
15	2 JOHN	
16	3 JOHN	
17	JUDE	
18	REVELATION 1	
19	REVELATION 2, 3	
20	REVELATION 4, 5	
21	REVELATION 6, 7	
22	REVELATION 8, 9	
23	REVELATION 10, 11	
24	REVELATION 12	
25	REVELATION 13	
26	REVELATION 14, 15	
27	REVELATION 16, 17	
28	REVELATION 18	
29	REVELATION 19	
30	REVELATION 20, 21	
31	REVELATION 22	

### 1970 Youth Pre-Con Retreat

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education announces that the Rev. Edward Sutton, pastor of the Alfred Station, N. Y., Seventh Day Baptist Church, will serve as director of the 1970 Youth Pre-Con Retreat. Pastor Sutton, a graduate of Salem College and Crozer Theological Seminary, was ordained by the New Auburn, Wis., Seventh Day Baptist Church. He assumed the pastorate of the Alfred Station church this past August, and is a member of the Youth Work Committee of the Board.

### National SDBYF Membership

Miss Cathy Clarke, 10 Church Street, Alfred, N. Y. 14802, will receive names of new members of the National Seventh Day Baptist Youth Fellowship. She succeeds Lyle Sutton who was in charge of this service for several years.

Now is the time for membership renewal. A membership card will be sent by Miss Clarke for the payment of \$1.00. With your application send your name and complete address. Membership entitles you to receive the *Beacon*, now under the editorship of Miss Alice Rood, Milton, Wis. 53563. When local SDBYF groups vote to become members of the National SDBYF, be sure and send in the individual names and addresses. (Under a blanket permit mailing, it is more economical to send three individual papers to one address than to send a bundle of three.)

Membership also entitles you to vote for the national SDBYF officers.

It is highly desirable that all Seventh Day Baptist youth be a part of the national group. *Join now!!*

### Exchange Camper Program

Mrs. Susie Bond, 17½ Sayles Street, Alfred, NY 14802, is in charge of the national Exchange Camper Program for the season of 1970. All camp directors are urged to send Mrs. Bond the dates of 1970 senior camps, the places where they will be held, and the names and addresses of your exchange campers.

### Junior Conference, 1970

Mrs. Carlos McSparin, wife of the pastor of the Old Stonefort, Ill., Seventh Day Baptist Church, will be the director of Junior Conference at General Conference, August 10-15, 1970. Our Junior youngsters are assured of a fine program under the supervision of Mrs. McSparin who, as a member of the Dodge Center, Minn., Seventh Day Baptist Church, specialized in the leading of children.

### Secretary's Travels

Secretary Zwiebel plans to visit the following churches: On November 28, Old Stone Fort, Ill.; November 29, Farina, Ill.; December 6, White Cloud, Mich. He preached a Christian Education sermon in the Alfred Station church, November 8, and spent November 15 with the Syracuse church.

He is a delegate to the meetings of the Religious Education Association in Chicago, November 23-26, and to the Triennium of the National Council of Churches of Christ in the United States in Detroit, Nov. 30 - December 5. In relationship to the latter meetings, he will attend the annual meeting of the Program Board of the Division of Christian Education, NCC.

### Extended Dedicated Service

Mr. Steven Crouch, a denominational extended dedicated service worker served the Seventh Day Baptist Board of Christian Education, October 17-November 16, 1969. Besides helping the executive secretary in the office, Mr. Crouch served two days with the Little Genesee church, participated in services with the Alfred church, conducted two worship services for the Buffalo church, and participated in another service there.

Very much appreciated are these sacrificial services given by our dedicated workers.

### SABBATH SCHOOL LESSON

for December 6, 1969

THE PROMISE OF THE MESSIAH

Lesson Scripture: Isaiah 52:13 through 53:6

### Bible Clubs at Salem

Condensed Report of  
Connie Coon's work

Four different clubs were organized in various areas of Salem, W. Va., during the weeks I was there. Tuesday's club was held at Dr. Spencer's. Attendance started with thirteen, increased to seventeen the second week, twenty-one the third week, twenty-five the fourth week, and twenty-two the fifth week. Kristi Spencer was a real worker in getting youngsters rounded up to attend.

Wednesday's club met at the Greens'. Carl and Steve Green were instrumental in getting this one organized. We started with seven the first week and increased to ten, eighteen, sixteen, giving an average attendance of thirteen. This club was unique in that different members participated by singing solos for the various meetings.

Thursday's club met at the Nidas'. This has proved to be the largest club. There were no Seventh Day Baptists in this one. They had only nine the first time but grew to fourteen, twenty-one, twenty-nine, and twenty-eight the fifth week.

Friday's club met at the Rays' home in Sawyer's Run. Mrs. Ray made us feel so welcome in her home. She is not a Seventh Day Baptist but felt the Lord would have her use her home to help the underprivileged of her neighborhood. Attendance in this club averaged eighteen and was the most consistent of all the clubs.

The four clubs were continued three more weeks under the direction of Pastor Green with several high school girls helping with crafts: Elizabeth Rogers, Penny Hurley, and Toni Davis. Peggy Parrott who had helped at the Spencers' continued during the additional three weeks. Filmstrips on Bible subjects were used as lesson material.

As a result of the first three weeks of Bible clubs eight young folks with no church home came to Sabbath School at the Salem church.

Additional service by the Bible Club leader included children's stories at

church, helping with the youngsters on West-Virginia Churches' Day and arranging a trip to the Crites Mountain Mission. The work at Salem covered six weeks. Entertainment, meals, and fellowship with church members was much appreciated.

### Ephrata and Snow Hill

#### Materials Desired

Prof. Guy Hollyday of the University of Pennsylvania is interested in locating any letters or written materials pertaining to Ephrata or Snow Hill and the German Seventh Day Baptists who lived there. The Seventh Day Baptist Historical Society is cooperating with him in compiling a check list of such historical materials.

A hymnal presented to the late Willard D. Burdick by leaders at Snow Hill was recently contributed to the Historical Society collection by Miss Marjorie J. Burdick, Milton, Wis. One or two other items came to the society by way of Germany some years ago.

In research done at the Historical Society library this summer Professor Hollyday discovered a signature on a choral manuscript which had been carefully covered up, possibly due to the tradition of humility practiced in the Ephrata community. This finding and an analysis of the "Three Heavens" wall chart in the library are referred to in an article appearing shortly in *Pennsylvania Folklife*. The index of the Ephrata Chronicon in our library has also been useful in these studies.

Anyone having bookplates, charts, clippings, manuscripts, notebooks, etc., in any way related to the German Seventh Day Baptist religious communities is urged to correspond with the Historical Society. We would like to have materials of this sort donated to the library, but photocopies can be made and the originals returned if desired. Address the Rev. Albert N. Rogers, P.O. Box 868, Plainfield, N. J. 07061.

## Harvest Home

### Held at Marlboro Church

The Marlboro Seventh Day Baptist Church held its annual Harvest Home services the weekend of October 31-November 1, with the Conference theme for 1970, "Called Apart To Be a Part," as the theme for these services.

The first service was held Friday evening, October 31, centered around the topic, "Called Apart as Individual Christians." A hymnspiration time was led by Mrs. Leland Cobb followed by a time of prayer. A devotional filmstrip entitled "By Faith" was used as a visual-aid responsive reading with portions of Hebrews 11 read from the captions of each picture. The hymn, "My Faith Looks Up to Thee," was softly sung in the dark with the words appearing on the closing picture. Pastor Conrod led in a discussion of how individual Christians are called apart by the Lord to be a part of His work in this world.

The Sabbath morning service followed the next theme, "Called Apart as a Local Church Group." Pastor Russ Johnson led the opening worship and gave a junior sermon for the children of the church. Pastor Conrod led a time of open prayer. Conference President Edgar Wheeler delivered the sermon on the topic. The morning service was followed by a covered dish dinner planned by the Ladies' Aid.

The afternoon program closed the services with the final theme: "Called Apart as a Denominational Body." Miss Christine Ayars shared her experiences as a dedicated youth worker during the summer for the Little Genesee, N. Y., Seventh Day Baptist Church. Miss Mary Jane Campbell told of the enjoyable time she spent at the Pre-Con Youth Retreat held at Nyack, N. Y. She reported that there was also a young person from South Vietnam in attendance. The young people then sang a song they learned at the retreat entitled, "They Can Tell We Are Christians by Our Love." Mr. James Davis gave us a special behind-the-scenes report on the Seventh Day Baptist General Conference. He was a member of the

Conference Host Committee which made the arrangements for hosting this gathering of delegates from across the states. Conference President Edgar Wheeler then spoke on his hopes and dreams for our new Conference year.

The church was especially decorated for these Harvest Home services with canned goods and various colored squash arranged on display shelves in the front of the sanctuary, interspersed with flowers. The Junior High Christian Endeavor group made a mural for the bulletin board to pictorially symbolize the theme, "Called Apart To Be a Part."

### Deacon Hal Drake

Mr. Drake was a farmer, spending nearly all of his life in the vicinity of Shinglehouse, Pa. As a young man he was converted to Christ and the Sabbath. He has been a devoted church supporter and worker since that time. He became a member of the Richburg Seventh Day Baptist Church and was ordained a deacon on May 18, 1929. In July, 1969 he was honored, along with three others ordained at the same time, for serving as deacon for forty years.

He is survived by his widow, the former Mrs. Bertha Burdick, whom he married in 1959. Also surviving are three daughters, Mrs. Eugene (Lina) Burdick of Wellsville, N. Y., Mrs. Lloyd (Alice) Bauman of Fairview, Pa., and Mrs. Terry (Faith) Young of London, England; and a son, Leon of Shinglehouse, Pa.; a brother, Ern of Shinglehouse, and several grandchildren.

The funeral service was conducted by his pastor, the Rev. C. Harmon Dickinson and burial was in the Sharon Center Cemetery.

—C. H. D.

The keeper of the peace deserves more honor than he is usually accorded. It is now fashionable to jeer at soldiers and policemen and to interpret every act of restraint as an incident of police brutality and every effort to keep order as a miscarriage of justice.

—Karl A. Olsson

## Evangelism in Korea

We have no Seventh Day Baptist missionaries in Korea, but the Bible truths which give rise to Seventh Day Baptist churches in Western countries touch the hearts of Bible students in Oriental countries, including Korea. It is not strange therefore that young men in Korea who have been converted and have accepted the Sabbath are anxious to evangelize and, if possible, to raise up churches of our faith.

Jim Sung Kim, an independent Sabbathkeeper at first, is one such man. For several years he has been ministering to the Kwang-Ju Seventh Day Baptist Church and attempting to build up other groups in various communities of South Korea. His latest venture is tent evangelism. He and his associate, an older man with a family, felt keenly the need to reach more people than could be contacted at meetings in small homes. They said they would forfeit for several months the funds being sent them privately for their sustenance if that money could be sent in a lump sum for the purchase of a tent.

A large government surplus tent was purchased, transported from Seoul to Kwang-Ju. It was put to use in August. The results of this larger evangelistic effort in the name of Seventh Day Baptists are not yet known. Korea is a cold country and tent meetings must be seasonal. Self-denial for the cause of Christ is not exemplified just by American missionaries; it is found among nationals in various countries of the world.

### WCC Faces Deficit

In 1969 the WCC, according to the Earl of March, will have a deficit of \$76,000. The projected 1970 budget need is \$1,500,000 and the deficit may be \$300,000. The Fourth Assembly last year asked the member churches for a 33 per cent increase in giving, which is expected to reach only 23 percent. The Central Committee has indicated that at its next meeting it will ask for another 25 percent increase in contributions.

—ABNS

## Obituaries

**DRAKE.**— Hal L., son of Seth and Kate Jones Drake, was born April 26, 1888, at Sharon Center, Pa., and died Sept. 15, 1969, at the Cole Memorial Hospital of Coudersport, Pa. (More extended obituary elsewhere in this issue.)

**HESS.**— Stella Lippincott, was born at Jackson Center, Ohio, July 19, 1889, and died Oct. 19, 1969, at the Beloit, Wis., Hospital after an extended illness.

On Jan. 29, 1911, she was married to Homer Hess who died Nov. 6, 1966. They had lived in Milton, Wis., since 1931. She was a member of the Milton Seventh Day Baptist Church.

Surviving are: a son Loyal of Beloit, a daughter Norma (Mrs. Lester) Reffue of Spooner, Wis., six grandchildren and one great-grandchild.

Funeral services were conducted by her pastor, the Rev. Earl Cruzan, from the church, with burial in the Milton Cemetery.

—E. C.

**STEPHAN.**— Bernice Woolworth, was born Jan. 8, 1888, in Orleans, Nebr., and died Nov. 3, 1969, at Fairview Nursing Home in Oskaloosa, Kans.

Mrs. Stephan joined the Nortonville Seventh Day Baptist Church at the age of 12 and had been active until a few weeks before her death. She is survived by her daughter-in-law, Mrs. Cecil (Rosa Mae) Stephan, and her daughter's family, Mrs. and Mrs. Hubert (Doris) Bond, two grandchildren and seven great-grandchildren.

The funeral was conducted at the church by Pastor Paul Osborn. Burial was in the Nortonville Cemetery.

—P. B. O.

**WILLIAMS.**— Elise Addor, daughter of Eugene and Elise Addor, was born at Addor, N. C., Nov. 23, 1895, and died Oct. 7, 1969, in Brookfield, N. Y.

In 1928 she was married to Roger Williams of Brookfield. To them was born a daughter, Reta (Mrs. Thomas) Merrill of Norwich, N. Y.

She joined the 2nd Brookfield Seventh Day Baptist Church July 10, 1930. She was active in service to the church, a member of the W.C.T.U., and served for many years as a practical nurse. She was well-known as one who was always ready and willing to help people in need.

She is survived by her husband, daughter, three grandchildren, and several nieces and nephews.

The funeral service was conducted in the Second Brookfield Seventh Day Baptist Church by her pastor, Rev. Neal D. Mills. Burial was in the Leonardsville Cemetery.

—N. D. M.



# The Sabbath Recorder

## Man Needs a Sabbath

Large volumes have been written about man's need for a day of rest. Labor unions were organized to fight for it. Social workers have insisted on the workers' right to one day off each week. Medical doctors have advocated it for health reasons. Religious leaders have argued it from the Bible. There just is no question but that man needs a one-day break in his week of toil. In fact, for many years a five-day work week has been in vogue in this country. But the arguments for the forty-hour week are quite different from the arguments for a rest day.

Where did the idea of a rest day come from? The Bible, the same place that the (not natural) division of time into weeks came from. But what God set up in the Ten Commandments was more than a day of rest; it was the Sabbath—which is more spiritual than physical. The Sabbath commandment is in the first table of the law having to do with obligations to God rather than to our fellowmen. (Most interpreters say that it is a bridge between the two tables of the law.) God saw that man needed more than a weekly rest day; he needs a Sabbath. The seventh day of the week is ordained as a day of recognition of God, a day of worship as well as rest. To effectively worship God requires time for meditation and time away from work to congregate for public meetings of worship.

If man needs a Sabbath, should he not be free to choose which day of the week it should be? Yes, if the whole purpose is merely a day off from the job. But that is not the case, according to the Bible. God, in His wise providence, did not leave things at such loose ends. He made this choice on the basis of His own rest at the close of creation's week. He

blessed and sanctified (set apart as holy) the seventh day (Gen. 2:3). Man needs that definite sacred day now as much as in Bible times. By keeping it in the way that Jesus taught that it should be kept, we get the blessing the day was designed to impart. —L.M.M.

## The Trouble with America

By Dr. Truman B. Douglass

Our country is in deep trouble! It is not merely that our communities are rent asunder by hostility and internecine conflict. The trouble is more profound. For the first time in our history we have ground to a halt and do not know how to get in motion again. There is a pervasive sense of defeat. We are running out of time. We are running out of confidence in one another.

Ironically, this American defeat is occurring at a time when American capability is at an all-time high. Our capacity to manage our environment, to develop almost unlimited sources of power, to produce and distribute an abundance of real wealth in the furtherance of genuinely humane ends, to make available to all persons the ingredients of a life of decency and dignity, is unprecedented. Yet the American story may be recorded as the greatest moral failure in history because of the discrepancy between capability and accomplishment. We can tame the atom, but we cannot tame the habit-patterns, value-systems, and institutions which we ourselves have created.

It is becoming increasingly clear that the crisis in American society is a crisis in priorities—in decisions and choices. We are in trouble today because we have not made the choices and taken the consequent actions that put first things first.

—Excerpts from an article "An Act of Celebration."

IT IS YOUR DECISION

By Grace Through Faith

THE SABBATH Recorder

Something New?

Was Paul Wrong?

Sabbath and Sunday

My Holy Day

PRO and CON